

March 2022

heartfulness

advancing in love

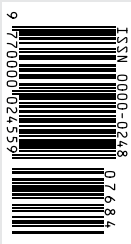
being
happy

Create
Happiness Now
DAAJI

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heartfulness
advancing in love



Dear readers,

How often do we outsource our happiness to accolades, good careers, high income, fulfilling relationships, and numbers of likes on an Instagram post? Over time, we learn that the highs from these external stimuli are often transient, and as the feeling fades away we are left hungrily searching for the next source of happiness. Funnily enough, social media is filled with fortune-cookie quotes reminding us that the only true source of happiness is within!

So this month we have opened a treasure chest of ways to inspire you to create your own happiness. We hear from Charlotte Dufour on love, Sam Eiszele on passion, Fabio Koehler on Samba, Karisham Kara on her tips for happiness, Sukriti Kohli on courage, and Four Arrows on how to live life the best way you can be. Ichak Adizes continues his series on management, and William Ury shares more on the art of negotiation.

We are also delighted to feature an inspiring interview with Tami Simon of Sounds True, who shares her own story of finding happiness. Finally, Daaji shares three habits to help us create happiness right now.

We hope you find inspiration, courage, and wisdom in the words of our authors and the images of our artists.

Happy reading!
The editors



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Daaji is the Heartfulness Guide. He is an innovator and researcher, equally at home in the fields of spirituality, science, and the evolution of consciousness. He has taken our understanding of human potential to a new level.



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CHARLOTTE DUFOUR

Charlotte has worked for over 20 years in the field of international cooperation. Today, she is an independent consultant, works with the 4DS group, and bridges Yoga with sustainable development through her social enterprises Narayan, Listening Inspires, and the Listening to the Earth campaign.



ICHAK ADIZES

Dr. Adizes is a leading management expert. He has received 21 honorary doctorates and is the author of 27 books that have been translated into 36 languages. He is recognized as one of the top thirty thought leaders of America.



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Co-founder of Harvard's Program on Negotiation, William is one of the world's leading experts on negotiation and mediation. He is currently a Distinguished Senior Fellow at the Harvard Negotiation Project.



FOUR ARROWS

Four Arrows, aka Don Trent Jacobs, is a champion of the Indigenous Worldview, has been endorsed by some of the world's most noted thinkers, and has received the Martin Springer Institute's Moral Courage Award.



SAMUEL EISZELE

Samuel is an experienced medical researcher, triathlete, and surfer. As a neuroscientist, he researches genetic and rare diseases at the Institute for Molecular Bioscience, Brisbane, Australia. He uses the Heartfulness practices to balance his life and maintain a healthy and peaceful mind.



FABIO KOEHLER

Fabio grew up in Rio de Janeiro, Brazil, where he graduated in performing arts from UNIRIO. He currently lives in Germany, teaching drawing and percussion, and is a member of the band Sambadisch. He illustrated the book *Alma* by Rodrigo Alvarez.



KARISHAM KARA

Karisham is a passionate and detail-oriented 21-year-old design student from South Africa. She is currently perfecting her craft and preparing to start a business. She is also an environmental activist, who is raising money with her brother to create a Heartfulness Forest in South Africa.



SUKRITI KOHLI

Sukriti is an illustrator whose Instagram page *docofhappiness* is dedicated to mental well-being. Her belief is that art has the power to change people's mindsets. In 2020, she also started interviewing dancers, chefs, writers, musicians, yogis and actors.



EMILIE MOGENSEN

Emilie has design and spirituality in her DNA, and as a designer she is on a mission to enhance unity, compassion, and heart-centered entrepreneurship in modern business endeavors.



ANANYA PATEL

Ananya is a designer and illustrator who enjoys finding dynamic ways to tell stories. She works on projects with social impact, and runs a youth collective bringing innovative design approaches to climate action and gender equality.



Self-Care

Generosity is a
celebration.

BILL BOWERMAN

Illustration by ANANYA PATEL

Love *animates* the World

CHARLOTTE DUFOUR is a veteran in the fields of international cooperation and sustainable food systems. Here she is interviewed by **KALPANA SAI** of the Heartfulness Institute about the role of Yoga and spirituality in mental health and wellness. She shares some solutions for a world that seems more anxious and disconnected than ever.

Q: Welcome Charlotte. How would you define mental health and spirituality?

Mental health is very much about feeling a sense of joy and lightness of alignment between the way we lead our lives and the aspirations of our heart. When we feel purposeful and mentally well, we feel happy and grateful.

Spirituality is about connecting and nourishing the connection to the Higher Self or soul, and about learning to disentangle ourselves from the fears and attachments of the ego. I like to think of it as an expansive source of love that animates the whole world. We can call it the Divine. And the journey of spirituality is about nourishing that connection.

Q: How has spirituality shown up in your life?

Spirituality has always been present in my life in some shape

or form. I grew up in a Christian family with a very devoted grandmother, and with no pressure to conform to practices. So, it was always there, but I really discovered what it meant when I was struggling with physical and mental challenges – there were some very difficult events. I was regularly close to burnout, and sometimes flirting a bit with depression. Then there was a turnaround, when I found a Yoga and meditation retreat in a community in Italy. And that was just a whole mind- and heart-opener.

The practice of meditation changed my life. A beautiful teaching that helped me is the notion that our soul has eight qualities of peace, calm, wisdom, power, love, joy, light and sound. And when you think of mental well-being, these are all things we aspire to. Our deep self and the spiritual journey are about reconnecting with those.

Through meditation, I started experiencing that peace and well-being – not only mental, but everything. The term heartfulness speaks deeply to me because when I am in deep meditation it's mental wellness, but it's also heart-based wellness in every sense of the term.

I feel we need that more than ever. Our world is very shaken up and everything's speeding up. Many of us feel that we're in times of deep transition, which lead to deep insecurities. We have massive inequities within societies and around the world. I mean, Climate Change, Covid, they're revealing all these tensions. So, I think we're shaken in our core and it's frightening. The anxiety that's growing, including among the youth, is very concerning. Now, more than ever, we are being given opportunities to find a deeper level of peace and harmony. And as many masters have been telling us, it's within us.



Mental health is very much about feeling a sense of joy and lightness of alignment between the way we lead our lives and the aspirations of our heart.

Q: What kind of impact do you think meditation and Yoga can have on mental health?

Meditation brings so much. It's an everlasting journey of deepening.

One thing is in helping to find that inner peace when you're going through very turbulent times. I think that many mental health problems are connected to a wound, a soul wound. I remember reading a book that mentions soul wounds such as humiliation, abandonment, injustice, and betrayal, and the author describes how each soul chooses to be

challenged in a particular incarnation. And when these wounds go deeper, all of them have a commonality. They're about a breakage in love, a feeling of not being loved. And when you go deep in meditation with devotion, you find this mother with infinite love, and I think that's the space we're invited to touch through meditation.

At the very practical level, meditation also helps you to be discerning, to make decisions, to find the right path. What is the right choice today? When you're faced with a sea of confusion

and everything seems so hard to decide, you get lost. But through meditation, you cultivate your intuition and the choices you make are guided from a deeper space.

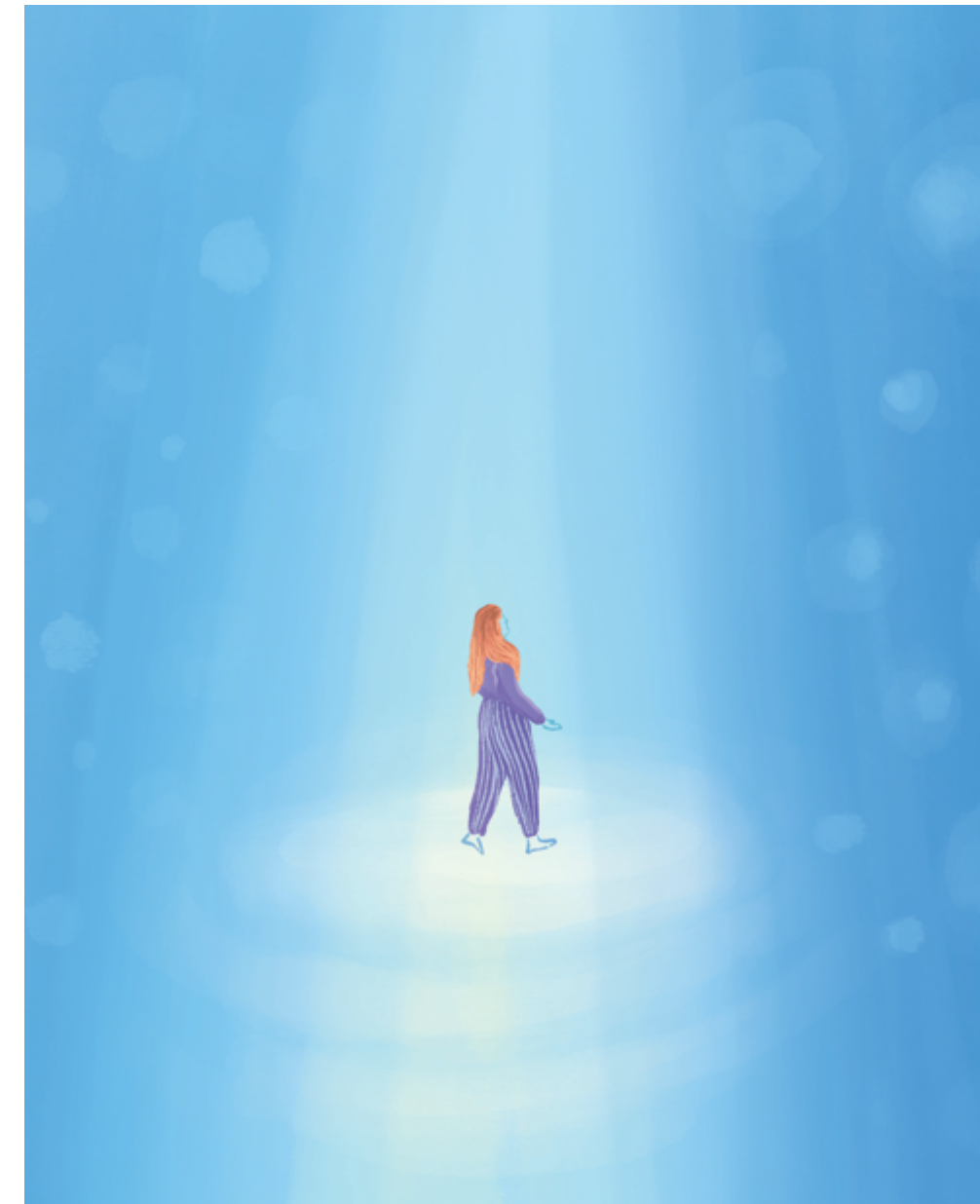
Very recently, I was really knocked out of my equilibrium, and I wasn't meditating as much and going deep. I was feeling very stressed. As soon as I was able to nourish my meditation routine, the days became so much easier. Things just started to flow. The people I needed to meet just showed up in my inbox or called. The meetings that were crowding out my schedule: "Oh, sorry. Can we postpone this?" It was as if I had this magic, aid coming my way. And I think that comes when you're aligned with the universe and with what wants to happen through you.

The notion of Karma Yoga has also helped me lot. It's not us doing. We are channels, and at the service of something greater than ourselves. Meditation enables us to put ourselves in that position where we can be channels, we can receive guidance, we can be carried, etc. Things that are supposed to happen become effortless, because they're exactly what wants to happen through and with us.

To be continued.

Illustrations by ANANYA PATEL

Through meditation, you cultivate your intuition and the choices you make are guided from a deeper space.



Discover Your **TRUE NATURE**

SAMUEL EISZELE explores the depths of happiness, reminding us that happiness and suffering coexist, and that true happiness is about intentions, integrity and innateness.

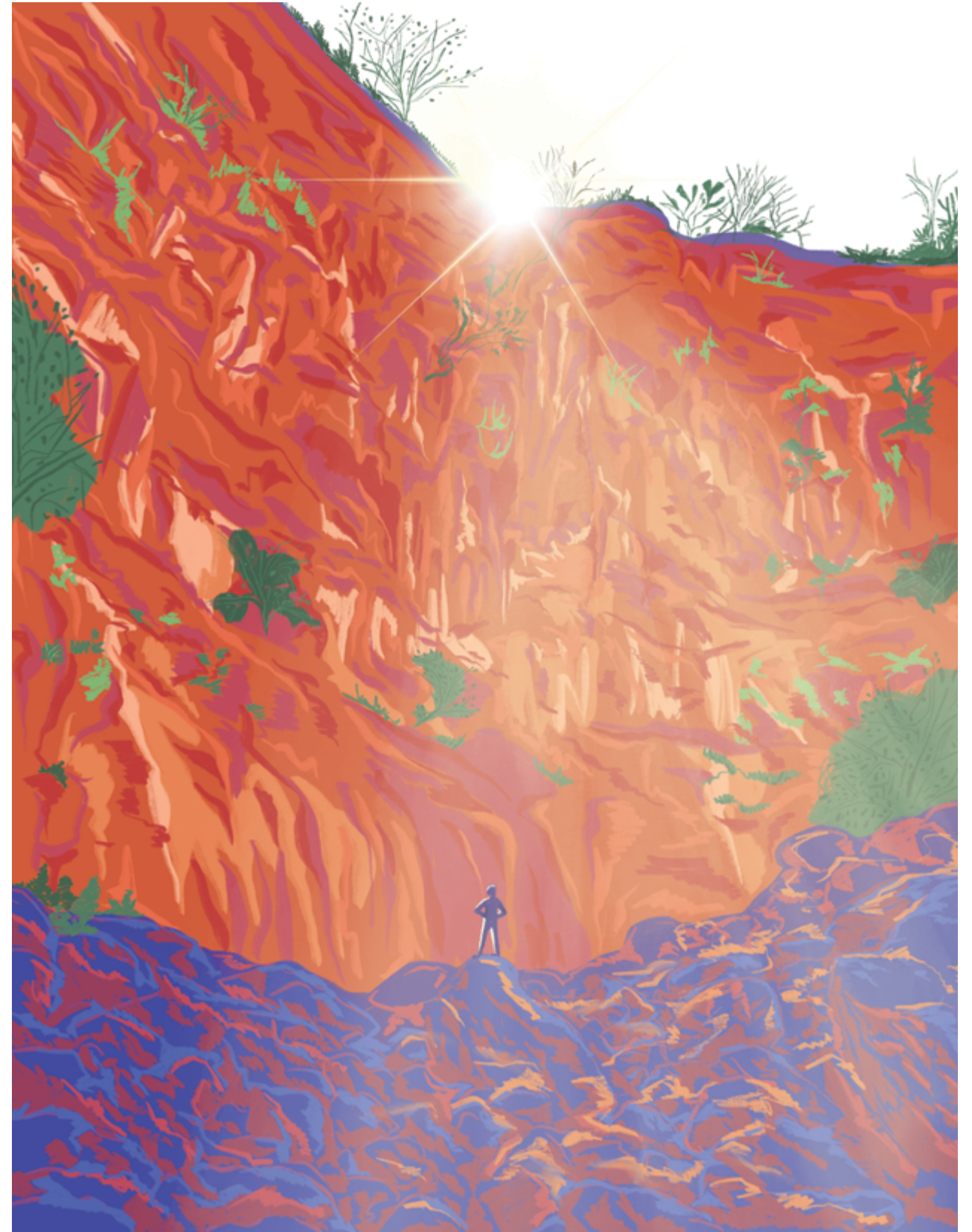
I love the question, “What does happiness mean?” Because, in my opinion, unconditional happiness is the purpose of human life, so understanding and evaluating what brings happiness will help us fulfill an enlightened life.

Happiness is very rich, rewarding, and complex. It is not diametrically opposed to grief or suffering, but rather something that I can experience when I know that I am being held in the integrity of my family, my community, what I stand for, and what I am rooted in.

Happiness is about harmony and solidarity. It is knowing that when I arrive in a new environment, even if it is inherently challenging, I am arriving with a set of intentions: The intention to embody

gratitude, loving-kindness, forgiveness and an active interest in others. And when I know that I carry this energy in my heart, my mind, and my inner being, then every moment becomes like a sacred offering, an opportunity to really open up to and unfurl to greater levels of interconnectedness and understanding. It truly is exceptional how interdependent we all are and have to be in this world.

Expanding upon the notion that happiness is the very nature of our being, I believe that other aspects of our inner being, like passion, are innately connected to happiness. Passion is defined as an intense driving conviction. It is a powerful feeling of enthusiasm toward something or someone, and it brings us the opportunity for new





By remaining open, relaxed, centered, and able to let go of distractions, we give ourselves the opportunity to find unconditional happiness.

adventures and experiences. For example, I have developed a deep-rooted passion to understand the human body.

Most people typically see the body as a collection of different parts, like arms, legs, torso, and the head. From this viewpoint, it may be difficult to imagine that the human body consists of over 70 trillion cells, all working in perfect harmony within our organs and the different organ systems to help us perform under even the most extreme conditions. My passion for the medical field has forced me to step out of my comfort zone by moving cities, challenging myself in academic research, and assisting in projects that could impact the lives of many. I believe that finding and pursuing our deep-rooted passions will help us live a full and happy life. Steve Jobs, the founder of Apple, was an extremely passionate person who told us, “The only way to do great work is to love what you do. If you haven’t found it yet, keep looking, don’t settle. As with all matters of the heart, you’ll know when you find it.”

When we look outside our innermost feelings and emotions to find happiness, we lose control of our true nature. We are habituated to believe that happiness is found outside and through material means – a different partner, a new job, more money. We burden ourselves with so many pursuits, and it is difficult to avoid at times – at least I find this to be true for myself. When I was younger, I associated happiness with winning, an incredibly joyous feeling of coming first in a swimming race or achieving a high grade; however, the feeling was only transient. I have come to realize

that there is a distinction between the happiness we gain from external factors, and the happiness within our being. When our attention is no longer exclusively directed toward material means of happiness, we can more deeply experience what’s innate – our very being.

I think it’s safe to say that nobody wants their happiness to be conditional upon the behavior of other people or the different circumstances we find ourselves in. However, this is sometimes difficult to achieve, especially when there are a multitude of factors that affect our emotions and beliefs, such as the current pandemic. Releasing

these distractions and turning toward the present moment can allow us to rest in our own being – enhancing our experience of happiness, not diminished by circumstances. I am relatively new to contemplative practices, however I believe that they strengthen our capability to tune into our center and enrich our consciousness. By remaining open, relaxed, centered, and able to let go of distractions, we give ourselves the opportunity to find unconditional happiness.

Illustrations by ANANYA PATEL





SAMBA

FABIO KOEHLER is an artist and a musician who has been living away from his native Brazil for over six years. Here he shares the joy of samba and describes how people from all cultures have danced and made music to connect with life, transform pain into happiness, and come together in community.

*Vejam essa maravilha de cenário
É um episódio relicário
Que o artista, num sonho genial
Escolheu para este carnaval
E o asfalto como passarela
Será a tela
Do Brasil em forma de aquarela*

Look at this wonderful scenario
It's a reliquary episode
That the artist, in a brilliant dream,
Chose for this carnival
And the asphalt as a catwalk
Will be the canvas
Of Brazil in the form of a watercolor

Aquarela Brasileira by Silas de Oliveira
<https://www.youtube.com/watch?v=VHN2TVwNhEo>

Whenever the word happiness comes to my mind I think of samba! I grew up in Rio de Janeiro, which is a postcard city due to its natural beauty and its Carnival. When I was fifteen years old, a musician taught me to play the main beat of samba on the *pandeiro*, an instrument similar to the tambourine, during a moonlit party on the beach. Since then, I have not stopped playing that instrument! I left Brazil in 2015 and the feeling of homesickness increases day by day. Since I left, the need to play the *pandeiro*, especially Brazilian music, has grown greater and greater. Nowadays, it is easier to count the days I don't play the *pandeiro*. For me, playing samba is directly related to happiness. There is a famous song which says:

*O samba é pai do prazer
O samba é filho da dor
Um grande poder transformador*

Samba is the father of pleasure
Samba is the child of pain
A great transforming power

Desde Que O Samba É Samba by Caetano Veloso
<https://www.youtube.com/watch?v=MB-iGuBVclo>

And another one says:

*Minha beleza encontro no samba que faço
Minha tristeza se torna num alegre cantar*

My beauty I find in the samba I make
My sadness becomes a joyful song

Esperanças Perdidas by Os Originais do Samba
<https://www.youtube.com/watch?v=mLj9AK0edCY>



Samba has a joyful feel, and wherever I play in the world I feel this joy is perceived by people, especially children. They are immediately receptive to the happy vibrations and start smiling and moving their bodies. The *pandeiro* (and other frame drums with jingles) was used in diverse cultures during dances and festivities. It is known as the bringer of joy. Whenever there is a *pandeiro*, the music is filled with happiness. It is generally represented as a heart or, more precisely, as the “heart of the musician.”

*Meu coração é um pandeiro
Gingando ao compasso de um samba feiticeiro*

My heart is a *pandeiro*
Swaying to the beat of a sorcerer's samba

Morena Boca de Ouro by João Gilberto
https://www.youtube.com/watch?v=umbS_GJ0S50

Samba had its origins in the African continent and developed in Brazil in different areas and in diverse ways. Samba today is associated with the city of Rio de Janeiro, because Rio was the entrance for the slave trade coming from the African continent. There were an estimated one million slaves in fifty years alone, which is an astonishing number. Brazil is recognized as having the greatest number of slaves during the colonial period.

Babuji used to say, “If you cannot leave the toilet better than before, at least leave it like it was before you used it.” That’s why I’m deeply grateful for the enormous work our forefathers did for humanity. During their conditions of slavery, they transformed that pain into joy and left us the samba! Lalaji used to sing to alleviate his stomach pains. His sorrow would be transfigured into sweet sounds for the listeners, just like samba music. It’s a great lesson on how to deal with sorrow and pain. I feel very grateful to be able to play such music.

There is a song I encourage you to listen to, because the singer Martinho da Vila is known for singing while he is smiling. You can hear it in his voice:

*Canta, canta minha gente
Deixa a tristeza pra lá
Canta forte, canta alto
Que a vida vai melhorar*

Sing, sing my people
Leave sadness behind
Sing strong, sing loud
That life will get better

Canta Canta, Minha Gente by Martinho da Vila
<https://www.youtube.com/watch?v=FxQB1FYLu5k>



This song contains the popular saying, “*Quem canta seus males espanta,*” which means, “One who sings, sings his woes away.”

What has this all to do with my life? These are the tools I use. Besides playing *pandeiro* every day, I also sing the rhythm. I sing in the corridor, I sing on the streets, while working, and even in the bathroom. My acquaintances know me for this, and recognize me from afar, even making jokes about the percussive sounds I make with my mouth. And when I walk, I dance to the rhythm of samba. Samba dancing is normally taught first as walking and then the characteristic movements are added.

This is the way I have found to express happiness. I’m sure each of you has your own way. If you do not know it yet, I encourage you to find it.

The pandemic has deeply affected the artistic sector, especially live performances. This break in live performances gave me an empty feeling at first, and a craving to play with and for others, but it also permitted me to develop the art of percussion. During the pandemic, I took care of a multiple sclerosis patient. When I started to work with her, she could not move her fingers, but she was completely conscious, with no brain damage. During my job interview, she showed me her drum, and when I told her that I was a percussionist she asked me to play. At that moment she smiled like anything. On the days I forgot to play she would tell me, “Today you did not play for me.” She was an antenna: Whenever I played with too much mind, she would say “Today it was not good.” Whenever I played from the heart, she would smile joyfully.

This went on for three months, until one morning she passed away in my presence. That night, I informed her family about the moment of her passing and the family presented me with her drum. They asked me to play it at her burial, which was an unprecedented episode in my life. It changed my approach to music, art, and life itself. I could understand how the drum connects us to the other world. It shaped my soul to such an extent that my way of playing was deeply transformed.



Even though samba music is transient, the approach to life remains. I have witnessed many times how hard-working people, living in harsh circumstances, are able to find joy in their music. They dance through life. Their daily duties do not always permit them to sing or dance, but samba-like activities can serve as the oil to our daily routine. No wonder people feel the need to go out to bars, discos, and concerts to relax, meet people, listen, and dance to music. All indigenous people have used dance and music in their group activities. A lot of their dances came out of work, like hunting, planting, and harvesting. So, they were able to integrate work itself with dance and music!

I think joyful vibrations from music like samba make the world a happier place. That’s why I feel like playing music until my final breath. I would even say samba itself is my breath. There is a final song I would like to share with you:

*Vem que passa
Teu sofrer
Se todo mundo sambasse
Seria tão fácil viver*

Come that it passes
Your suffering
If everyone could samba
It would be so easy to live

Tem Mais Samba by Chico Buarque
<https://www.youtube.com/watch?v=A5B8n0DyRtA>

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Illustrations by FABIO KOHLER



What we seek is
already within us.

DAAJI

inspiration

Photograph by ASHIT SAHU
at Kanha Shanti Vanam

Create Happiness Now

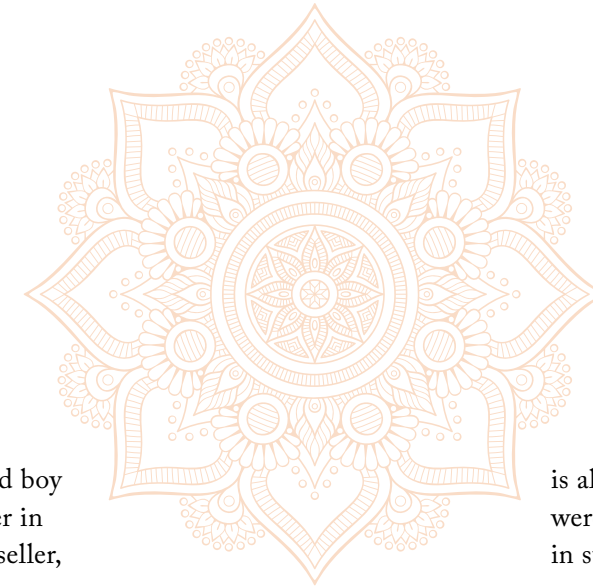
This month, DAAJI recommends three happiness habits.

He also shares wisdom from the Bhagavad Gita, and from modern writers, to inspire us with confidence and help us on our way toward lasting happiness.



Santiago the shepherd boy is the main character in Paulo Coelho's bestseller, *The Alchemist*. Santiago has a recurring dream of treasure, and when a gypsy fortune teller interprets this dream for him, he sets out for Egypt to find the treasure. On the way, he is robbed, does petty jobs, befriends an Englishman, loves an Arab girl, fails in love, finds a master, and finally reaches the pyramids and starts digging. That's when Santiago realizes that the treasure he was seeking all along was not in Egypt, but back home in the ruined village church where he first had the dream.

Santiago's story strikes a chord in our hearts. Often, in the pursuit of our goals, we jump through hoops and lunge at mirages. Sometimes, along the way, we realize that what we truly seek is in fact within us.



I had my Santiago moment in the summer of April 1981. Babuji, my guru, visited Ahmedabad for a few days. Hundreds of people from nearby towns and villages joined Babuji in meditation, and on the last day of his visit he shared a parting message, a couplet written in Urdu:

*"Raabein talab mein aise
bekhabar ho gaye,
manzil pe aake manzil ko
dhoondhete hain."*

*"We are so preoccupied with the
journey that,
even after reaching the
destination, unaware,
we continue searching for it."*

In those simple lines, Babuji reminded us that what we seek

is already within us. Those words were so reassuring, and I was in such bliss, that if it had been my last day I would have gone dancing all the way up.

But tell me, if my heart wasn't craving, if I hadn't struggled, would I have realized this wisdom? Would Santiago have realized his destiny without going on his quest? The quest is necessary. Struggles open the portals of understanding. Problems arise only when we get stuck with the journey and lose sight of the goal.

Such deviations are known as curvature or whirlpools in spirituality. Social scientists also have a name for them: *medium maximization*. Becoming engrossed in the path and losing sight of the goal is medium maximization, and most of us experience it when we pursue happiness.

Happiness and medium maximization

We all seek happiness, and there is a good reason why. Happiness does a world of good for us. At work, happy employees do better and earn more. At home, happy parents make for happy children. In a community, happy people volunteer more often. In sports, happy athletes perform better. And in spirituality, seekers fare better when they are happy and joyful, not miserable and groveling in guilt.

Yet, happiness is so darned difficult to find. And that's because we forget what we are seeking. Let me explain.

Professor Raj Ranganath, author of *If You're So Smart, Why Aren't You Happy?*, asks something called the genie question. It goes like this. Imagine a genie offers you three wishes, anything you want. What would you ask for? Take some time to think about it. Over the years, thousands of people have answered this question and most answers boil down to three things: A great deal of money, fame, and amazing relationships.

"If I have more money, I'll be happy," "If I am famous, I'll

be happy," "If I find love, I'll be happy." Money, status, and relationships are all mediums for happiness, paths to happiness, but they are not the goal. Prof. Ranganath writes that rarely does anyone ask for happiness. Rarely does anyone say, "Genie, I need only one wish. Please give me happiness."

It is difficult to find happiness because we are busy pursuing other things, hoping they will bring happiness. A child seeks happiness in toys, a youth seeks happiness in friendships, a businessman seeks happiness in money, and a yogi seeks happiness in consciousness. In all cases, they are engrossed in the journey and missing the destination.

Happiness is a quality of the soul. It's a pure vibration that emanates from near the center of our being and radiates outwards. We find eternal happiness when we seek the mother tincture, the source itself, not by chasing the mediums to happiness. As human beings, we have the opportunity to seek that which ends all seeking.

Babuji once asked a young Danish meditator, "If you met God, what would you ask?"

The Dane gave her answer and then flipped the question back to Babuji: "What would you ask for, Babuji?"

He replied, "I would ask for the peace-giver himself, not for peace." Peace-giver is the goal, peace is the medium.

If happiness is your goal, seek happiness and not the mediums that you think will get you there. Happiness is the heir of peace and rest. What we call worry is the mind's itch, which is a result of the ever-changing and never-ending nature of desire. So long as any desire is not fulfilled, it will keep disturbing the mind.

Lord Krishna explained the same idea to Arjuna in the Bhagavad Gita. He showed Arjuna the domino effect of desire, and I would like to share those verses with you here.

While contemplating the pleasures of the senses, one is attracted to them.

From attraction arises desire, and from desire arises anger. (2.62)

Anger leads to confusion of the mind, which results in loss of memory.

When the memory is lost, the



Happiness is a quality of the soul. It's a pure vibration that emanates from near the center of our being and radiates outwards.

intellect is destroyed; and ruin of the intellect leads us to destruction. (2.63)

But one who controls the mind, and is free from likes and dislikes, even while using the objects of the senses, attains the Grace of God. (2.64)

There is no wisdom without harmony, and without harmony, there is no contemplation.

Without contemplation there cannot be peace.

How can there be happiness if one lacks peace of mind? (2.66)

The mystery of all happiness lies in steadying and settling the activity of the mind. Contentment steadies the mind, as we discovered last month. The foundation of inner peace is contentment. So, I am sharing three practices that help to cultivate deeper contentment and create happiness. These three practices can become your happiness habits.

The mystery of all happiness lies in steadying and settling the activity of the mind.



Three happiness habits for life

Give to be happy

I grew up in a village. One day, one of my uncles came to visit and stayed with us for a few days. The day he left, he slipped a hundred-rupee note into my shirt pocket. He didn't say a word about it. A few days later, I discovered the money when I wore the shirt. In those days, getting a hundred rupees was like getting five thousand rupees today. I was a king overnight! I knew this was a silent act of kindness from my uncle. When I think about the incident, I see the power of giving anonymously. Many relatives gave me money while I was growing up, but even after fifty years, I still remember the money my uncle gave me.

Giving makes us happy. Giving anonymously has its own grace.

Give your money. Give your time. Most importantly, give your love. Just as the muscles of the body need to be exercised, the qualities of the heart also need to be exercised. And you know what they say about exercise – it makes us happy.

Cultivate gratitude

A grateful heart is a happy heart. Gratitude is the moral memory of mankind, according to sociologist Georg Simmel. Feeling grateful helps us build better bonds with people. It makes us generous and increases overall satisfaction in life.

In your journal, once or twice a week, write down what you are grateful for. If a work colleague helped you, write it down. If the barista made your coffee as you walked in, to save you time, write it down.

In the morning, right after you wake up, sit for a couple of minutes and send waves of love to God and to all those who surround you.



Live in the present

I once saw a picture where little kids were performing on stage. The parents all had their phones out trying to record the show, not realizing they were missing the action. The caption on the picture said, "Don't miss the moment."

We struggle to live in the present. The moment we try to live in the present, that moment is already gone. It has become the past. Even before we finish saying the word, the "present" has become the "past." So, what does living in the present mean?

The Gita inspires us to be like the tree that witnesses the ever-flowing water of the river in front of it, while it is eternally in the present moment. Lord Krishna reminds Arjuna that one who is in a *Stithapragya* state lives in this state.

Live in the present that always was, always is, and always will be with you. Live with the original Source that came with you, that is present with you.



Before you go

Nathaniel Hawthorne once famously said, "Happiness is a butterfly, which, when pursued, is always just beyond your grasp, but which, if you will sit down quietly, may alight upon you."

When you sit down quietly, with a humble heart yielding in love, a vacuum is created within and Mother Nature rushes to fill it. I pray that your practice allows you to experience such moments of grace, where peace and happiness become mile markers on the journey to a much grander destination.

The Heartfulness way of meditation will grant you the gift of the nectar of Transmission from the heart of the Great Master to the meditative heart. Like a fine fragrance, it will make your life fulfilling.

Illustrations by JASMEE MUDGAL



HAPPINESS IN AN
Interconnected World



A common piece of advice is, "Don't let your happiness depend on others." **KARISHAM KARA**, a college student in South Africa, recognizes that as much as we strive to be independent we are inevitably interconnected and need one another to thrive and survive. Here she offers 8 tips to find happiness while balancing independence and interdependence.

always thought I'd feel more settled in myself and less reliant on others as I grew up. In the last few years, however, I have realized how interconnected the world is. Nature has so intricately organized herself into a system where everything relies on everything else to grow. No plant grows in a vacuum without external aid. The earthworms are needed to break down matter and create nutrient-dense soil, and the bees are needed to pollinate flowers to create seeds. In the same way, we rely on businesses to employ us or on customers to sustain our businesses. Nothing escapes the webbed arrangement of nature.

So, when I hear the advice "Never let your happiness depend on others," or "Happiness should come from within," or "Don't expect anything from anyone," I feel baffled, because the actions of others do make us unhappy sometimes, and they do affect our quality of life. No matter how hard we try to be self-

reliant, at the end of the day we live in a community, and we have to lean on others at times. It feels unjust to pin the reason for our unhappiness on ourselves when we are not the reason for it, and when we are trying our best to take everything positively and grow. Often we feel stuck because of something that someone else said or did to us.

So, I've been pondering how to create our own happiness in an interconnected world. I'm nowhere near understanding all the answers, but my dad likes to say that nobody has the whole puzzle, we just have the pieces.



Heartfulness



Here are 8 tips for finding happiness.

1. Judge the level of control you have over a situation

Let's take a scenario: You and your co-workers like to celebrate together after a project ends. While you enjoy the celebrations, you are frustrated because you are doing all the work to plan these celebrations. Everyone is having fun, but no one recognizes your efforts after finishing a tiring project, which leaves you feeling drained and resentful.

First, analyze the problem. How many people does it affect, and how much influence and control do you have? In this case, you have control over being able to express your frustrations and asking for help. What stops you? Often it is fear.



2. Happiness comes from within when you eliminate fear

There are endless reasons you may not say what you are feeling, but the root cause is almost always fear.

Step one is to honor and accept your feelings. Be aware of what you're going through, and allow yourself to feel it without guilt. Realize that you have the right to be responsible for your actions, make mistakes, be yourself, be treated with respect, say no, and express your feelings. Also, remember that everyone else has these rights, too.

Step two is to equip yourself with the skills to communicate your thoughts and feelings effectively, so that problems can be solved creatively and collaboratively.

3. Understand that event + reaction = outcome

Any outcome is reliant upon your reaction or response. To reach the desired outcome, your reactions will ideally come from listening to the heart. When you learn how to do this, you will not react, and you will know how to stand up for yourself.



4. Communicating effectively: mindset shift

In this scenario, you may have kept your feelings to yourself. Then after resentment has built up, you may have exploded and said something like, "I spend so much time and effort planning these trips, and you all enjoy them without giving a second thought to whether you can do the same for me!"

The first step is to create a mindset shift. Rather than thinking no one cares about you, and assigning blame and guilt, try to communicate your needs to your friends. Then you will be solving the problem with your

friends. Note the distinction: you're not fighting against your friends, but with them against the problem. This important distinction helps you connect with your friends, so they will be less defensive and more collaborative.

We've all been there. When we do say things we've been itching to say, as resentment builds up, it doesn't offer any relief. Instead, we feel more guilty – it leaves a bad feeling in the air. If you've made it to this point, you've likely spent so much time in resentment that you've lost sight of why it all started. All your attention has gone into convincing yourself why the other is a horrible person. So, this next step may require a bit of back-tracking.





5. Communicating effectively: clearly identifying the need

It's important to clarify your initial needs. In this scenario, perhaps what you really felt was that everyone was having fun, and you didn't have the freedom to relax with the responsibility of preparing and hosting, which also felt lonely at times.

Once this need has been identified, it can be clearly communicated to your friends. Note how no blame is assigned, as this is all about conveying your feelings. It gives an opportunity for your friends to step up and collaborate on a solution.

6. Communicating effectively: vehicle versus value

Often, we are focused on how we'd like the problem to be solved, and we lose sight of identifying the problem. It might feel counter-intuitive, but if you keep sight of your values, and the needs to be met, you will be happier and more effective in solving the problem. You will be focused on the value, not the vehicle.

In this scenario, rather than insisting that everyone acknowledges and praises you for the planning, and is considerate enough to help with the following events (this is a vehicle), stay focused on your need to be part of the fun rather than overwhelmed by the responsibility (this is a value).



When speaking to your friends, you could say, "When I am consistently left to plan our celebratory outings, I start to feel like I am responsible for everyone's enjoyment. What I'd like is to have an equal chance to relax and unwind, and to feel like even the planning of these events is a fun, bonding experience."



7. Find the solution

Once you understand your feelings and needs, and can successfully convey them, it will be easier to find a solution that works well for everyone, especially the people most in need.

A straightforward solution would be that everyone takes a turn to plan a celebration, but there are many other creative ways to stop you feeling overwhelmed with responsibility. Sometimes the smallest things can change the dynamic of the group.

8. Expectation versus invitation

This is where the distinction between expectation and invitation comes. Expecting your friends to take the initiative to help without clearly communicating your needs, and then getting progressively resentful and angry, means that no one gets their needs met.

In contrast, the method I have outlined is active and allows all of you to understand yourselves, communicate, then collaboratively work on solutions. It requires you all to try to find solutions that work best for everyone.

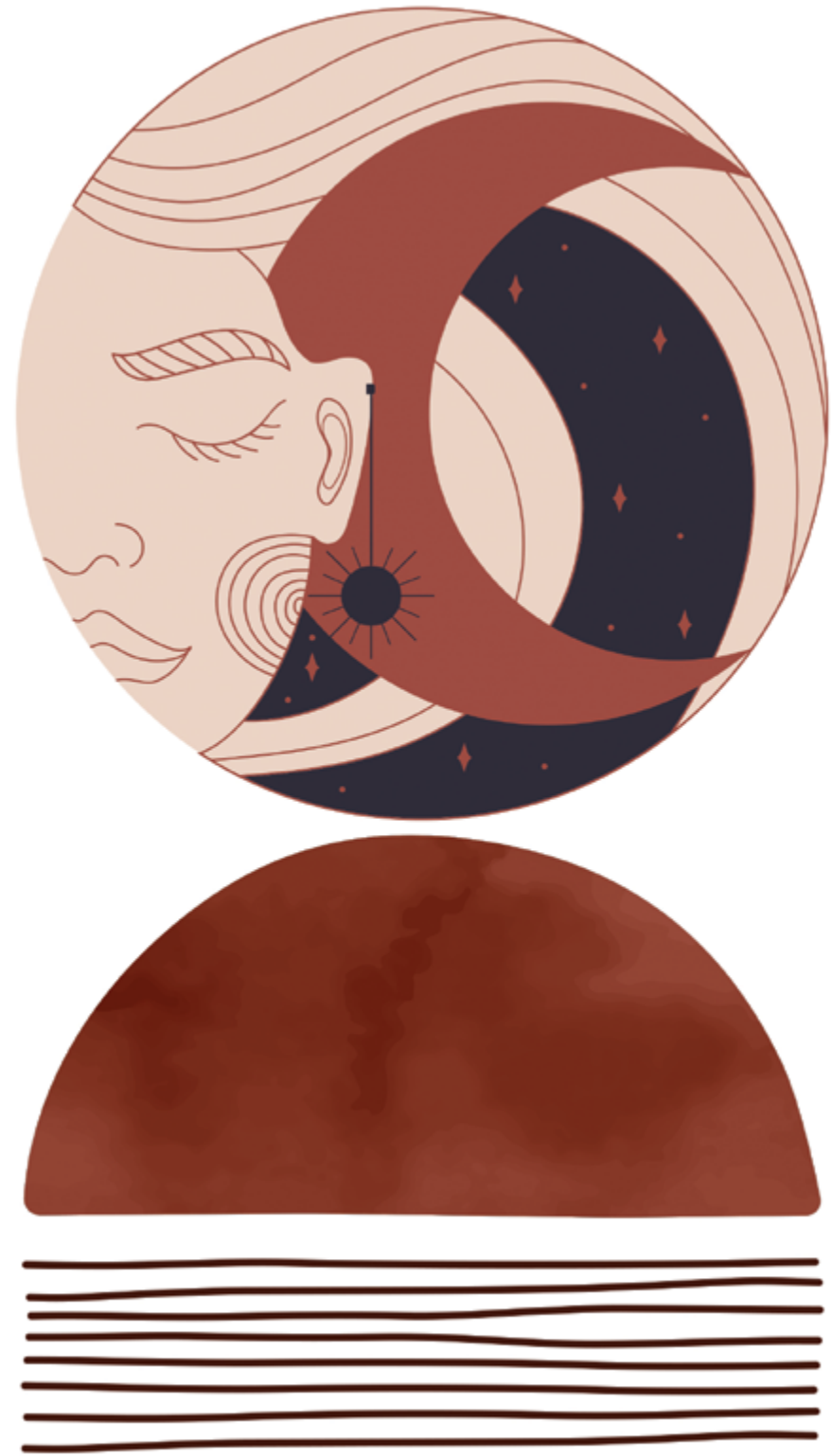


While others influence our lives, we always have some level of control. We can stand up for ourselves and make ourselves happy, while trying our best to do so in a way that doesn't aggravate others. While there is no point expecting others to change, we can actively and clearly voice our needs as an invitation for collaborative problem solving. In doing so, we give space for everyone to show up as they are, which will only strengthen our state of interconnectedness.

Illustrations by JASMEE MUDGAL



Sometimes the smallest things can change the dynamic of the group.



Be brave. Take risks.
Nothing can substitute
experience.

PAULO COELHO

workplace

Sounds True



TAMI SIMON is the founder of the multimedia, Sounds True, and the educational program, *The Inner MBA*. Tami has grown Sounds True into North America's leading publisher of spoken-word spiritual teachings, and one of the world's very first organizations to operate along genuinely integral principles, with the emphasis on "multiple bottom lines" of purpose, profit, people, and planet. Here she speaks with **EMILIE MOGENSEN** about the origins of Sounds True, and her own journey of disseminating spiritual wisdom.

Q: I am a big fan of Tami and I have been listening to her soothing voice for hours and hours, in her extraordinary podcasts and interviews with various thought leaders and spiritual teachers from around the world. This is because Tami is the founder of Sounds True, one of the largest multimedia platforms in the field of consciousness. Tami is also the founder of the educational program, *The Inner MBA*, a collaboration between Sounds True, LinkedIn, Wisdom 2.0, and Mindful NYU. A normal MBA is a Masters in Business Administration, whereas *The Inner MBA* is about how to run a business from the inside out, in a conscious way.

I am truly grateful to have this opportunity to speak to Tami. As an entrepreneur and a student at *The Inner MBA*, it means a lot for my own personal journey. I start our conversation with a little co-creation. Inspired by the yogic wisdom traditions, I invite Tami to do a *sankalpa*. It's a way of sending out an intention, a prayerful suggestion for how we want this meeting to unfold. Tami is all in! With our eyes closed, we hold space for the words and the energy, as I guide the *sankalpa*:

We are creating a free and open environment, where we speak our inner truth and hold space for curiosity, unity, and connection. May this conversation benefit the entire humanity and Mother Earth.

Welcome Tami and thank you for doing this. I would like to start with your very impressive journey as an entrepreneur, from the age of 21.

First, let me thank you for starting us on that note of curiosity, openness, unity, service, and contribution.

Going back in time, I had left Swarthmore College and traditional academic studies. Although I had a great passion to learn, the kinds of things I was interested in learning about weren't taught in a traditional academic setting, even in the religious department.

I was interested in direct knowing, and things like what happens when we die. Is there something truly deathless in us? I simply had to know the answer and I didn't want to learn from the written words of others, as it's something we all have to discover in our own experience.

So, I traveled for a year in India, Sri Lanka, and Nepal, and fell in love with the practice of meditation. In some way I then devoted myself to introduce this and other contemplative practices to as many people as possible. Practices that are the roots to our own inner knowing and source connection. That was my devotion, but I didn't know how to do it.

When I came back to the USA, my parents wanted me to get an academic degree; they said it would be my ticket to everything for the rest of my life.

Q: Do you come from an academic family?

It was a reformed Jewish family that placed a great deal of emphasis on education. So, there I was, not inspired to get a traditional degree, but deeply inspired by the practice of meditation, lost as a 21-year-old. And at that point in my life, I started saying a prayer: "God, I am willing to do your work. Please show me what it is."

Q: That touches my heart.

I was willing without being willful or imposing my own agenda on how my life was going to

unfold. But I was also not just like a puddle on the ground. I was willing, and God was going to show me my work and how it would happen. I said that prayer over and over.

Interestingly, we began this conversation saying a *sankalpa*, which is like a prayer of a certain kind, clarifying a positive statement.

At 21 I had given up my job in a Chinese restaurant, which I felt was meaningless, and my parents said they would not support me financially if I didn't get a degree.

Q: Were you cool with this?

Yes, I was cool with it, but they were not! I went on saying my

prayer and waiting to see how my life would unfold.

At one stage, I wrote in my diary that I had failed and needed to get a regular job. That was the last entry in the diary before I got a call that my father had passed away from a fatal heart attack. It didn't come as a surprise, as he had had a couple of heart attacks beforehand.

This was back in 1984, and I inherited 50,000 USD, which today would be the equivalent of a little more than 200,000 USD. At the time, I was volunteering at the local radio station, interviewing spiritual teachers. One of the people I was interviewing had a Yin Yang symbol on his door with a

dollar sign through the center of it. The words over it were "Transformational economy."

Q: That was pretty progressive back in the 80s, right?

Yes, he was an unusual man, and he also worked with crystals. I wanted to understand how he did that, if crystals were like living entities that he was programming in some way. I had no idea, I just wanted to talk to the wizard about crystals!

One time, when we were preparing for an interview to do together, I told him I had inherited some money and asked him what I should do with it. I felt he was a good person to ask because he had the Yin Yang symbol with the dollar sign on it. He answered, "Why don't you put it into yourself?"

I felt it was a good idea, except that I had absolutely no idea what to do with myself. He told me to come back after three days, and when I walked out of his office a very odd thing happened. I felt like I was walking a little bit above the ground, like my feet were not touching the ground, and it was very weird. Then I heard a voice in my head, "Disseminate spiritual wisdom."



Q: So, you were hearing this while you were basically having an out of body experience?

I don't know if I was out of my body, but I didn't feel like my feet were walking on the ground. It felt like I was walking on air.

Q: This is very profound. I need to repeat this: Disseminate spiritual wisdom. Was this your own voice, Tami?

To this day, I don't know. If I were to guess, I think there are different kinds of celestial intelligences that are always surrounding us – presences that have different functions and interact in different ways. As I had put this prayer out to the universe, conditions were all aligning for some kind of messenger intelligence to answer my question. I had sent out this prayer, I wanted to do God's work, and I had inherited a certain amount of money. Here was a response: Disseminate spiritual wisdom.

So, then I started thinking about how I could do this. There was audio, video, and book. Audio seemed good, as I already had a radio show at the community radio station, and people liked the show.

I probably had the smallest cottage business in the history of the world associated with the

radio show that I hosted. Each week, a handful of people asked for copies of cassette recordings of the interviews I was doing with spiritual teachers. So, I was making copies at home with my little cassette dubbing deck, where it took the time of the interview to copy. I sold the interviews on cassettes for ten dollars each.

I was starting to disseminate spiritual wisdom through audio. I was on my way!

Q: Wow, I love this, on cassettes! These spiritual teachers you were interviewing at that time, are they people we know now?

Yes, they were people teaching in the mid 80s, like Ram Dass, Stephen Levine, Marion Woodman, and Clarissa Pinkola Estés.

Q: Those are impressive names! Were you a natural born interviewer, as I feel you are? Your voice is extremely capturing to listen to, which makes me think of one of my favorite spiritual books called *Voice Real*. It really resonates with me, this thing about voice and sound, and you also called your company *Sounds True*. Can you speak a little bit about this, please?

There is a lot in your question. I think we are instruments as humans. Our body is the

instrument and the voice is the expression of that instrument. It's music that we are making. The more finely-tuned we are in our body, the more coherent we are, the more the energy centers in the body are open and aligned, the more beautiful the sound will be. And it doesn't have to be a low resonance. Some of the most beautiful voices I know are very high and a different kind of intuitive expression of the instrument. I have an openness in the grounded part of my being, an open belly and legs down into the Earth. The voice is an expression of our human instrument.

Now, in terms of being a natural interviewer, it's interesting that from an early age I had a love for radio. In fifth grade, aged ten, I was a part of a special educational program. With a friend of mine, we built a radio out of cardboard and got inside to broadcast from inside that radio. Then, in high school I was on the basketball team. I had a natural competitive side and loved the competitive part of basketball. But I really looked up to the older members of the team and would often interview them on the bus after the game. I pretended that I had a microphone and asked them all sorts of questions. So, I think this was all in me.

Often I think about the world more in questions than in answers.



Every time an answer comes, I have another question about that answer! It's a drive in me, and I think all of that is native.

Now, to the last part of your question, about the name Sounds True. From an early age I could somehow tell when people were full of sh*t, and it always bothered me. People would come on a news station on TV, for instance, and I would say, "Don't trust that person!" I could tell when people were fake or phony, somehow, putting up a mask and pretending something. I didn't like it, and I would feel that the person should not be an authority.

On the other hand, when I was around adults who were coherent within themselves, and said things that were true, I could rely on them and it felt that the air in the room was clear. I loved the sound of people who sounded true.

So, this was an expression of something really important to me. If I was to learn from somebody, if they were to be an authority figure or a teacher, they had better sound true.

Q: Was it a conscious decision, when you founded Sounds True as a 21-year-old, that the name of the company would

express this value, or was it more intuitive?

Well, first I had another name, and thank goodness it was never publicly promoted. [laughter]

Q: Will you share this initial name?

Crystal Sound. I was interviewing this gentleman about crystals, as I mentioned, and I was a 21-year-old hippie girl who loved crystals. There was a purity to them; I felt they encoded information, and I wanted each cassette that we published to be as pure and as long-lasting and valuable for our customers as a crystal. When I went to register the name, there was a mobile DJ unit in Boulder called Crystal Sound, so I couldn't use that name for the company. It was back to the drawing board. At one stage, I was writing a letter to a teacher of Buddhism with whom I had studied at college. As I was explaining to him what I wanted to do, and why I wanted to do it, the name "Sounds True" came out, and I was like, "That's it!"

To be continued.

TRANSFORMATION IS WITHIN

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Why Structure First?



DR. ICHAK ADIZES is an expert in change management for organizations. Here he shares his experience of how to bring new strategy into an organization by first meeting the organization where it is at, honoring the existing structure and personnel, and building new strategy collaboratively.

The professional literature and the consulting industry, by and large, promote the following sequence in treating problems: structure follows strategy.

On the surface, it makes sense. How do you know what structure you need in order to fulfill a function unless you first know what that function is? The same sequence is practiced in architecture and in new product development.

My experience as an organizational therapist for more than fifty years, as well as that of my associates at the Adizes Institute serving clients in more than seventy countries, say this sequence makes sense if you're starting totally from scratch. Then, in theory, without an already established organizational structure, you decide where you want to go and organize it to get there.

The reality, however, is that there is usually an already established structure with people who have individual interests that are embedded by the roles they have in that organization. You cannot ignore what already exists. Imagine you already have a building on the ground. Now you want the building to serve different needs. Should you flatten the old building and start from scratch, displacing those who inhabit it?

Many consulting firms do that in their practice. They ignore the existing organizational structure, define a strategy, and design an organization to deliver the new strategy. The leadership of the company has the role now of abolishing the old structure, implementing the out-of-the-blue new structure, and displacing a lot of people. Implementing the new structure involves radical — and unnecessarily painful — surgery. Or the company adapts the

The protocols of the Adizes Methodology for Organizational Therapy are different. We do not do consulting **for** the client organization. We do it **with** the client organization.

recommended structure to its reality. What often happens, is that the consultant recommends a racehorse but the company delivers a camel.

The protocols of the Adizes Methodology for Organizational Therapy are different. We do not do consulting **for** the client organization. We do it **with** the client organization. This poses a challenge.

For people in the existing structure to design and to accept a new strategy, they need to free their hold on their existing power and responsibilities. Otherwise, they will design the strategy based on the interests they have, which are derived from the positions they occupy in the present structure. A new strategy is not going to emerge. It will only offer some minor improvement to the present strategy.

What to do?

We first do a diagnosis of the situation with the leadership of the company. During this process, the executives come to their own realizations that changes need to be made. The diagnosis yields a conclusion that a new strategy — and subsequently a new structure — is necessary in order to survive or succeed in the ever-changing marketplace.

Once the mindset of the organization is amenable to accepting change, we focus on changing the existent structure first without reflecting the new strategy.

Once the mindset of the organization is amenable to accepting change, we focus on changing the existent structure first *without* reflecting the new strategy. It has not been designed yet anyway. We first work on making the power structure more willing to accept changes. For instance, we'll separate marketing from sales, separate R&D and new product development from production and operations, separate finance — which should focus on the future — from accounting — which focuses on the past to the present. We create

pockets of interested parties in the structure to look at the future, rather than being prisoners of the past, and thus of the present.

With a new power structure — where the organization has departments whose roles and interests are to deal with future threats and opportunities — we proceed to design the desired strategy participatively with the leadership of the company. We then follow with the design of the new structure to reflect the new strategy.



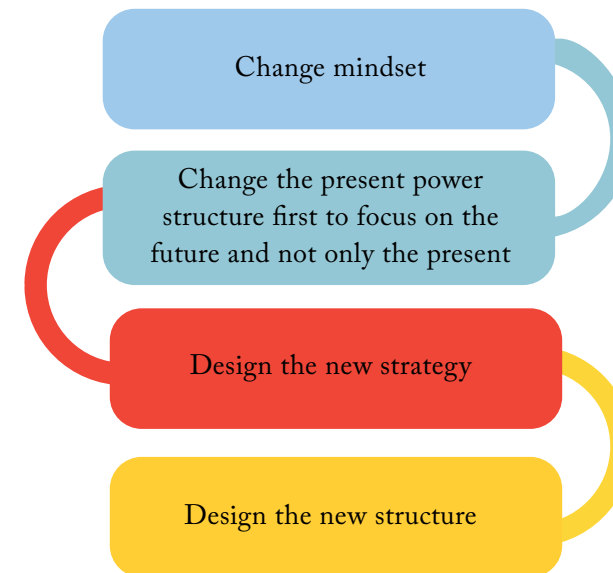
This participative protocol facilitates fast and effective implementation of a new strategy and structure. Granted, the preparation is longer than the usual sequence of designing strategy non-participatively and following it with a new, imposed structure. But the implementation is very fast, and it is almost always faithful to the design. It also avoids massive layoffs and the significant pain that organizational change causes.

The Adizes structural redesign is not a one-time change. Rather, it involves incremental, ongoing changes. It's more akin to physiotherapy than surgery.

Just thinking and feeling,
Dr. Ichak Kalderon Adizes

<https://www.ichakadizes.com/post/why-structure-first>

The sequence then is:





relationships

I learned that it is the weak who are cruel, and that gentleness is to be expected only from the strong.

LEO ROSTEN

Photograph by MONA MISHRA
at Kanha Shanti Vanam



Why We Need Negotiation

WILLIAM URY is an author, anthropologist, and one of the world's leading negotiators and mediators. He has spent his life building bridges in conflict situations and teaching other people how to do the same. His book, *Getting to Yes*, is a worldwide best seller, and is translated into thirty-five languages. In part 2 of his interview by **GUILA CLARA KESSOUS**, William speaks about what causes conflict, how men and women bring different qualities to negotiation, and how conflict resolution has evolved.

Photograph by DIVA PLAVALAGUNA

Q: What are the most common stereotypes we see today in conflicts?

What is behind all the conflicts around the world? They are each very different, but behind almost all of them is a feeling of scarcity, that there isn't enough. And behind that scarcity – if you go deeper – there is a sense that we are all separate. There is no sense of the interconnection that you were talking about, Guila; we are all separate little parties, and there isn't enough. In this worldview, the only way we satisfy our interests is by engaging in a win-lose battle.

Those are the stereotypes behind conflicts: scarcity, separation, and the win-lose mindset.

And what's required of us to make a paradigmatic shift is to realize that, in fact, quite possibly there is no scarcity. Of course, there is scarcity in one sense, but there may be enough for everyone, just like in the story of the camels. We are not separate; we are interconnected. We are in that story the whole family, the brothers, right? And we are all one in the human family. What's then required is to shift the mindset from win-lose. We

shift it not only to win-win, which has become a phrase popularized by *Getting to Yes*, but we need a third win. We need a win not just for both sides of a conflict, but a win for the whole. We need a win for the community. We need a win for the world. We need a win for the world's environment. We need the triple win. That's the new game we need to learn to play.

Q: And this triple win includes the possibility and the willingness to get out of the conflicts. Is that correct? It means that the two parties are not so in love with their conflict. That is, they accept to take a step back and go to the balcony.

When we talk about gender stereotypes with what has happened in Afghanistan, for example, is there a question that could change men's approach to women? Is it something you could advise?

Well, it's really hard to generalize about gender. But with my knowledge of the sub-scientific research, I would say that men tend to be more sucked into the win-lose: Who's gonna win in the short term? Women, evolutionarily,

are trained to pay more attention to relationships in the long-term. So, I have found that when women are involved (or the feminine principle, whether it's women themselves) in a negotiation, there is more tending to relationships, which is also key.

In negotiation, men often make the mistake of being hard on the problem, wanting to solve the problem. That also means being hard on the people: "Well, okay, that's what's possible." Women sometimes make the opposite mistake, which is, "We need to be soft on the people. We have to tend to the relationships," so they are soft on the problem, and give in too easily.

The stereotypes behind conflicts: scarcity, separation, and the win-lose mindset.

RELATIONSHIPS

A successful negotiator is soft on the people, respectful of the people, and hard on the problem. They try to solve the problem in a way that works for everyone. So, we need both the masculine and the feminine, especially in the peace-making field. We need a lot more women and the leadership of women. I think that's starting to happen, and it's an extremely promising trend.

Q: In your career, have you seen an evolution of ego in negotiation? Would you say that the egos of countries have changed now that they know the protocols you and Rodger Fisher have given to the world? Do you

A successful negotiator is soft on the people, respectful of the people, and hard on the problem. They try to solve the problem in a way that works for everyone.

see an ego-education? Would you say that some countries have understood mutual gain and become softer in their relationships?

There's a syndrome I call the me-syndrome, which stands for "male-ego syndrome," you know, bad heads. And then there is something that happens in these peace-making processes, where suddenly the ego starts to diminish, people start to realize that there are things like the future, their children.

I was just remembering back to Northern Ireland in the 80s or early 90s. The reputed head of the IRA was a man by the name of Mark McGuinness. The IRA had declared a ceasefire and then broken the ceasefire, and the terrorist acts were going on. Going back to the role of women here, he was confronted at home by his wife and daughter over the dinner table. They said, "You told us you're going to stop." To me, that's the third side. That's the community. And that's when the ego – especially the male ego – starts to go, "Oh, okay." And Mark McGuinness made the most remarkable turnaround where he led the IRA and Gerry Adams into an agreement – the Good Friday agreement. He later served in the government and became

the Minister for Education. His closest colleague in government was his most bitter adversary on the Protestant loyalist side, Ian Paisley. The two of them formed a friendship, and that's when the ego starts to diminish. A lot of it was through the role of women.

Q: It's the same in business relationships. Sometimes, in salary negotiation, bosses forget that, even if they don't have money to give, the person wants to take home something more than money. It's also to answer the third party, whether it's a wife, or a past significant, just to say, "Yes, I've got something. I've been working so hard and you know what? I had the guts to ask for a salary review, and guess what? I've got something." Sometimes, the hierarchy forgets that there is this conversation that happens right after the negotiation, and if they don't give anything it is a disaster for that relationship. Of course, they are also losing the employee. Would you say that this is also an illustration of the third party?

Absolutely. In fact, one of the most useful exercises when you are preparing for a negotiation is to imagine the other side – maybe the employee – accepting your proposal, and then having to go to the people they care about and



Photograph by LINKEDIN-SALES-SOLUTIONS

explain why this was a victory. In other words, sit down, take out a piece of paper, and write out the other side's victory speech. What are they going to say to their constituency, the people they care about most, about why accepting your proposal is a victory for them? And then work back from that. How do you help them deliver that victory speech?

Q: Excellent! In terms of role games, it is true that it helps for this paradigmatic shift to

prepare the other better to this positive "No," the way you call it. Excellent!

It is the International Day of Peace, so I would like to ask you: Do we learn, and do Nations learn from conflicts? Can we say that the harm, the difficulties, the aggression, the violence is something that serves the world to get better?

Well, paradoxically and unfortunately, when we are

offered a choice between learning the easy way or the hard way, we often choose the hard way. Sometimes we learn through the destructiveness of conflicts. You know, people learned when there was World War I in Europe. But there wasn't enough learning, so then there was World War II. And that's how the UN was born, right? The League of Nations was born after World War I, and that was not quite enough. Slowly, slowly, the world is making progress. It may not look that way from the



news, but actually the numbers of wars and the numbers of people killed in wars have been gradually decreasing for the last fifty years. There have been some ups and there, which are very serious, but there has been a slow learning process.

A century ago, war was glorious and people celebrated. For example, in Paris in August 1914, all the women wished the soldiers, "It's going to be a glorious success," and sent them off. Since then, we've learned that war is a terrible thing; no one wins and, in the end, everyone loses. You know, even one of the most powerful countries in the world, the United States, was not able to win in Afghanistan, against the comparatively small force of the Taliban. They had to leave. It's just one more example that war does not work. That's why we need negotiation.

Thanks to our partner, the Spirit of Humanity Forum, for facilitating this interview.

Original Photograph by COTTONBRO

ARE YOUR CHILD'S EXAMS CAUSING UNDUE STRESS?

FREE YOURSELVES WITH BRIGHTER MINDS!

environment

Treat the Earth well.
It was not given to you by your parents,
it was loaned to you by your children.

We do not inherit
the Earth from our ancestors,
we borrow it from our children.

ANCIENT INDIAN PROVERB

Photograph by MONA MISHRA
at Kanha Shanti Vanam



Live Life the Best You Can

FOUR ARROWS, aka **DON TRENT JACOBS**, Ph.D., Ed.D., is the author of numerous books, peer-reviewed articles, and chapters on applications of the Indigenous Worldview as a proven solution to our existential world problems. Former Director of Education at Oglala, Lakota College, and currently professor at the School of Educational Leadership for Change at Fielding Graduate University, his academic work, spiritual life, and social/ecological justice activism have received international recognition.

In part 3 of this series, he speaks with **JUDITH NELSON** from the Heartfulness Institute about how to work with worldviews and be the best person you can be.

Original Photograph by
KURENG WORKX

Q: You've spoken already about indigenizing our systems, but can you talk a bit about how to do that?

I believe that the Indigenous and Dominant worldview reflections can be taught along with the CAT-FAWN methodology. CAT stands for Concentration Activated Transformation. You can think of it as self-hypnosis or spontaneous hypnosis. FAWN is Fear, Authority, Words, and Nature. All we have to do is say, "Okay, we've got this challenge, whatever it is – making money, stopping pollution, or whatever it is. Let's use CAT-FAWN to get in touch with our world."

We start with CAT – **Concentration Activated Transformation**. All right, what do we know? What are our assumptions, and are those assumptions true? Where do they come from? Most of our assumptions about life come from early childhood, but there are also things that have been taught by the authorities during times of fear. During times of stress, all creatures become hyper suggestible to the

communication of a perceived authority figure.

So, we look at meta-cognition. "What am I thinking about thinking? What is the source of this?" And, if necessary, we think about how that idea came to us and why we believe it.

We hold on to that CAT idea, and now we go to FAWN and we start with **Fear**. What are we afraid of? How does fear – in any of its forms, from apprehension to paranoia – influence what we're doing, what we're deciding?

In the Dominant Worldview, fear is to be avoided. We don't like it; we don't like the taste or smell of it. In the Indigenous Worldview, once the fight-or-flight mechanism of fear is over, it becomes an opportunity to practice a virtue – patience, courage, generosity, fortitude, humility, honesty, persistence – the great universal virtues. Fear is an opportunity to practice those things.

Then, courage turns into fearlessness once we take action. Fearlessness means that, whatever the outcome, we're fully engaged.

Now let's take **Authority**. In the Dominant Worldview, authority is almost always external – the papa, the preacher, the Pope, etc. In the Indigenous Worldview, the highest authority is your personal reflection or lived experience, with the understanding that everything is connected. People think of Indigenous people as collective, and the Western people as individualistic. No, not really. Have you ever seen a more individualistic, autonomous individual than an Indigenous person?

Indigenous people have non-hierarchical cultures, so their authority, ultimately, is their own reflection; and the goal of their individuality is to help others, to help the community.

Okay, now let's take **Words**. What words are we using? In the Dominant Worldview, we're in a post-truth world; words are deceptive, children are using them deceptively, presidents are using them deceptively. It is commonplace. Books have been written saying it's a survival thing to use deceptive words, right?

ENVIRONMENT

In the Indigenous Worldview, words are sacred vibrations, so you've got to do your best. Truth is multifaceted, and you do your best to communicate. That's why a verb-based language is easier because it's always flowing; it's harder to concretize it.

As you begin to do the work, you can ask, "What words are we using?" When I taught hypnosis at UC Berkeley, a man came to me because his armpits sweated profusely whenever he was going to a meeting. I asked, "What do you say to yourself before you go to the meeting?"

He said, "I don't know, I look at my watch and go. I guess, 'I have to go to this meeting.'"

I said, "Just change 'I have to go to the meeting' to 'I want to go to the meeting' and see what happens." He thought I had hypnotized him, but I didn't! All hypnosis is ultimately self-hypnosis, and that's how powerful words are.

Kipling said that words are humankind's most powerful drug. That opinion comes from a Dominant Worldview, and it's true, but Indigenous people would not use those terms. They would say that words are sacred prayers.

So, if a woman is obese and she comes to me to get healthy, I say,



Technology is the balance between worldviews, and we can use technology to say, "If that's what these ants are doing, it confirms that we need to be more dedicated to working together."

Original Photograph by FOLLOW ALICE



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"What do you say when you look in the mirror?" She replies, "I see a fat person, I'm fat."

And I say, "Let's look at the words and your accuracy. Is it possible? If you were fat, you'd be in a jar. I don't understand how that can be."

Pretty soon she's got the idea, and she says, "Ah! I see myself in the mirror as a beautiful woman who happens to have more adipose tissue than she wants and is good for her health."

Ta dah! Now we can work with that. That's how powerful words are, and it changes everything.

The last one is **Nature**. What are we learning from nature about how our organization can move forward, how our family plans can move forward? Nature is all around us. Something will show up: a line of ants will appear, or you'll look out into the yard and see a fox. Something will come, trust me on this. Just open yourself up to it. Learn as much about that creature as you can. That is something we've lost. Technology is the balance between worldviews, and we can use technology to say, "If that's what these ants are doing, it confirms that we need to be more dedicated to working together."

Q: I'm really struck by the common threads between what you've been saying and Heartfulness. For instance, you practice self-hypnosis and we practice meditation, and we also use beautiful, positive ideas and affirmations to see the world in a different light, to see people advancing, to see them develop, etc.

Yes, it's the same thing. Meditation with affirmations is self-hypnosis; meditation without affirmations is being receptive to whatever comes.

There are two sides to that coin. When you bring affirmations into meditation, then it becomes, by definition, a hidden hypnotic phenomenon. In Yoga, they do that very often. Often, it's just tuning in, and other times it's sending out love to the world through affirmations.

So, if we could look at this series of worldview assumptions using affirmations, in one generation we would see changes happen. The Neusiok/Miwok Indians had lost their language, they were alcoholics, they couldn't grow things, and some of the women thought, "We can bring back our ways." In one and a half generations, they brought back the language, the ways of being, and now their sheep grow bigger, their corn grows bigger, and there's hardly any alcoholism. Theoretically, we can return to our original worldview and live the heart-minded way. That's one of the worldview precepts – living with the heart, following with the head, rather than the other way round. I think the yogic traditions are helping to bring us closer and closer to that also.

Everyone can change, and they can do it from whatever tradition they wish. If we look at the religions – let's take Christianity. An expert on Western Christianity showed me how the Church has created racism and maintained racism. But you can also look at Christianity and find

Meditation with affirmations is self-hypnosis; meditation without affirmations is being receptive to whatever comes.



Original Photograph by GANTA SRINIVAS



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meditative state, in a way that I think you're describing the connection to everything. If practiced well, you realize the connection with everything.

It's interesting that there are many threads working toward the same ends. It's exciting to see how many systems are trying to connect to the same thing from different angles, because we're not all the same. I picked up from your interviews that it's about honoring our personal experience, instead of following someone else because they are an authority figure.

You're absolutely right. Ultimately, it's the experience. That's where our teachings come from, not from somebody telling us; we have to experience it.

Q: Are there any practical ways to reduce our footprint and environmental destruction, rather than waiting for governments to solve this for us?

Well, everybody can live with a light footprint. Just do your best. Buy locally produced food, be mindful of what kinds of products you buy, know the corporation's footprint,

things that resonate so beautifully with our worldview. So, a person can stay a Christian, because Jesus did many things that relate to this.

Any culture can keep its unique diversity and find the place where it can include this worldview.

Q: I understand that, as I come from a religious background and ended up in a meditation practice because I wanted to understand life from a very different level. Meditation leads to a meditative life, a



Original Photograph by FOLLOW ALICE

A healthier definition of hope is the certainty that whatever you're doing is worth doing regardless of the outcome.

etc., and all those consciousness activities.

But I'll close by saying that I don't think we're going to be able to turn things around. I was at the University of British Columbia the first time I said that, a year before the pandemic. The audience didn't know whether to throw things at me or cry! Then the logical question came back, "Then why are you here? Why are you doing this work? Why are you writing these books?" And I answered, "Because I want to continue trying to be the best human being I can be."

I wrote a little book called *Sitting Bull's Words: For a World in Crisis*. Sitting Bull didn't have hope: all the buffalo had been killed, smallpox was wiping people out, and he was being chased. And yet, he never stopped being generous, he never stopped laughing, he never stopped writing songs, he never stopped his spiritual practices, he never stopped resisting, and he never stopped caring for the future of children.

I don't think hope is the certainty that things are going to turn out okay. A healthier definition of hope is the certainty that whatever you're doing is worth doing regardless of the outcome. I find that people feel liberated by that and they have

less burnout. They say, "I see what's happening with the oil spills, I see the wars, I see the injustices and the political corruption, but the direction I'm going in personally, experientially, in my work, makes sense."

The practical thing is to live our lives as best we can, and that means personal health and vitality, compassion, and empathy for others. I believe that we're bodies inhabited by spirits, and our spirits can practice this and learn the lessons that we're uniquely given in this life. Then, the chances are that when we rebuild, it won't be like the post-apocalyptic movies, with guys with machine guns raping women. We'll see people living according to our original worldview.

Q: Thank you. That's a lovely note to end on, because you've given a positive and helpful ideal for people who feel overwhelmed with all that's going on. If we understand, "I can change myself. I'm not responsible for everything out there," it provides a calmer sense of our part in this. As you say, if everybody does this, it will make all the difference.

It reminds me of something one of our Heartfulness

The practical thing is to live our lives as best we can, and that means personal health and vitality, compassion, and empathy for others.

teachers said when he was asked, "How do I distinguish between right and wrong?"

He replied, "Just ask yourself, 'What if everybody did it?' and you'll get the answer." He made it so simple. If we ask ourselves "What if everybody loved?" it would be fine; "What if everybody killed?" it wouldn't be fine.

Thanks again Don for a fascinating interview.

Elements used in the images: FREEPIK.COM

Annadata Suraksha Abhiyaan

A tailor-made insurance initiative to financially secure farmers and growers against farming risks.

Samunnati has launched this campaign to provide insurance for over 50,000 smallholder farmers who are part of its FPOOnEXT program. In the coming year, Samunnati plans to extend this insurance benefit to over 200,000 farmers by amplifying their crowdsourcing campaign in partnership with other ecosystem players.

It is estimated that an average of 2,080 agricultural accidents occur daily, resulting in around 120 fatalities. It goes without saying that damage to the farmers also affects their dependents. With low price realization from their farming business, it becomes even more difficult for the farmers to take care of the hospital expenses and their dependents during these events. Hence, farmers need access to tailor-made insurance coverage. Sadly, for most rural Indians, access to clean drinking water, children's education, and marriage

are still priorities, so many remain unconvinced about the benefits of taking out insurance and are unwilling to pay for it.

Through the Annadata Suraksha Abhiyaan, Samunnati's vision is to insure Indian farmers against the vulnerabilities and risks associated with farming, as well as drive more awareness and adoption of insurance among India's agrarian communities. The insurance will initially provide coverage up to 50,000 Indian Rupees for each farmer and will be offered free of cost via the FPOOnEXT platform. It shall cover over a dozen risks, such as accidental death, permanent or partial disablement, accident and hospitalization, fractures, burns, vector borne diseases, and emergency ambulance charges. Children's education and marriage expenses have also been included in the insurance.

Samunnati will act as the facilitator and the promoter of the Annadata Suraksha Abhiyaan, with NAFPO as a supporting partner and a Sattva as implementation partner. It will be launched on 2 October, Gandhi's birth anniversary, as a small tribute to the "Father of the Nation," who set an example by addressing the most needy and vulnerable. Choosing to lead by example, and with the support of its employees, Samunnati has initiated funding the insurance premium of 10,000 farmers for their initial cover. Over the next few months, the plan is to expand the coverage to at least 200,000 farmers. With this campaign, Samunnati's vision is to create a national movement to help free India farmers from the risks that hinder them in their day-to-day life.



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creativity



about a dog and a small boy



SUKRITI VADHERA KOHLI is an artist whose mission is to encourage people to develop well-being mindsets. Here she shares her own experience of being courageous, and how that courage has led to happiness in her family.

Courage comes in all sizes

I have never been a dog or a cat person or, let's put it this way, an animal person. I have been fearful of dogs owned by my friends and family members, and never once thought of overcoming that fear. The same was true for my husband until our son came into our lives. During the Covid lockdown, his desire to have a pet became stronger than ever. The fortunate or unfortunate part was that this six-year-old never threw a tantrum

or insisted; rather, he prayed his way into our hearts.

Every night for two years, Eklavya prayed with all his heart for his future dog and for his fearful parents to somehow agree. And just when our hearts began to melt, he expressed his desire to adopt and not buy a dog. Completely taken aback, we warned him, "Your dog won't be as good looking when he's no longer a puppy!"

Pat came the reply, "Mom, dad, looks don't matter!"

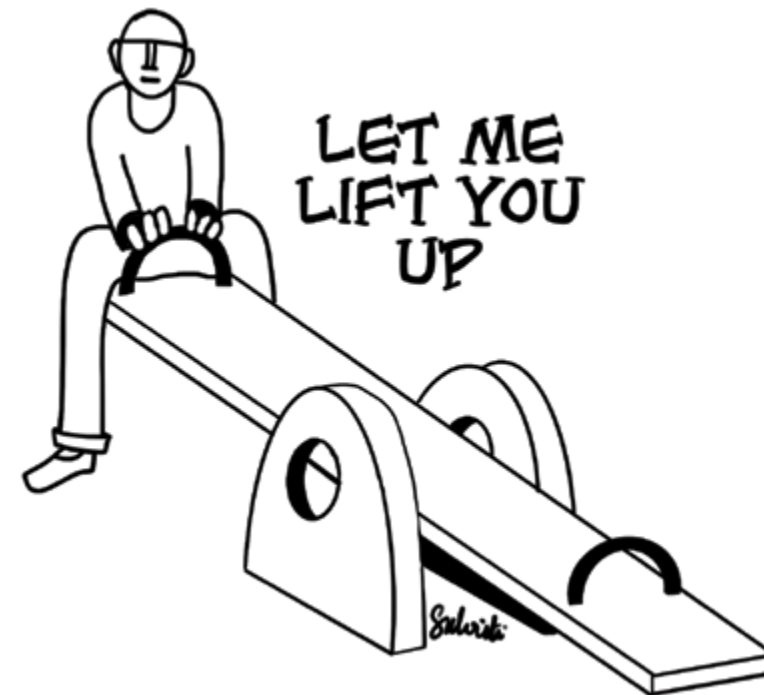
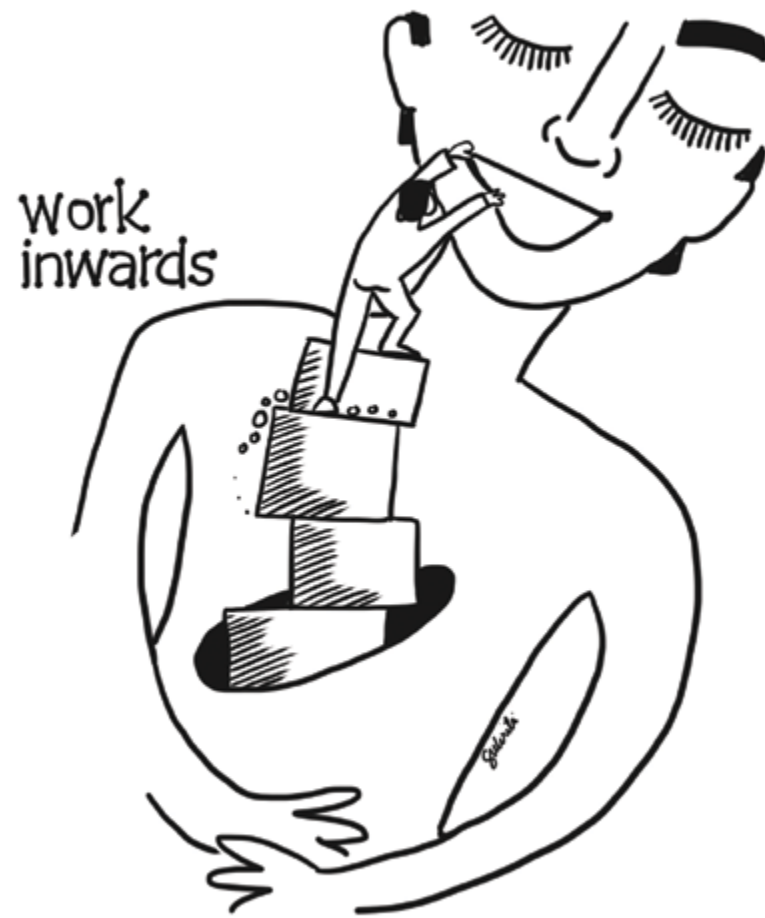
I think that was our final melting point. Just like that, our hearts changed, and we adopted an Indie puppy. Tintin is now a happy, naughty, seven-month-old pup, and very much a part of our family. This experience teaches me every day that happiness requires courage, sometimes in small doses, and other times in large quantities.



Courage is not the opposite of fear

Anyone living with fear can tell you how unhappy they feel. In order to truly become happy, we have to break the shackles of fear. Mental courage is the willingness to steel our minds and hearts to try something difficult, knowing that the outcome is uncertain, yet still being willing to continue in the hope that it will get better. Just like the old me, a lot of people associate courage with lion-heartedness, and if they are fearful, they assume that they're not courageous. But this thinking is mistaken. Courage is not the lack of fear. If courage were simply fearlessness, then all serial killers are probably more courageous than most of us. Nelson Mandela once said, "I learned that courage was not the absence of fear, but the triumph over it. The brave man is not he who does not feel afraid, but he who conquers that fear."

I have an honest confession to make – I am afraid of our puppy most of the time, but somehow find the courage when I need to put my hand inside his mouth to remove toys and other objects.



Where do I find courage?

Just like hope and compassion, courage lies within us at all times. We might have to dig deep, but it does exist. How do we access it?

To begin with:

- ✦ Believe in yourself more than your fears.
- ✦ The next and crucial thing is to take that first step.

Try this small exercise: for a month, try and say yes to the opportunities that look scary and then watch how you respond. You will be surprised.

- ✦ Bravely overcoming one small fear gives you the courage to take on the next one.

Lead a happier life

Taking that step of saying yes to Eklavya has benefited me in more ways than one.

- ✦ We were able to set an example for our son. Choosing courage equipped us with the ability to empower him to do the same.
- ✦ Being courageous in the midst of fear honed our character, making us stronger.
- ✦ Embracing courage increased our sense of happiness. We have had so many happy moments with Tintin.



To sum it up, courage is the willingness to move forward, despite the fear, worry, and anxiety that might be threatening to overwhelm us.

One of the best ways to be courageous is to face fear head-on but refuse to allow it to paralyze you. If you let it, fear has the power to stop you from being happy, moving forward, taking risks, or even owning a dog! Learn to become courageous so that you can live a regret-free, happy life and show others that it's possible to do the same.

Illustrations by SUKRITI VADHERA KOHLI



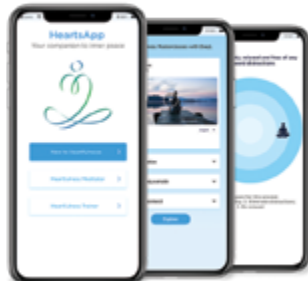
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